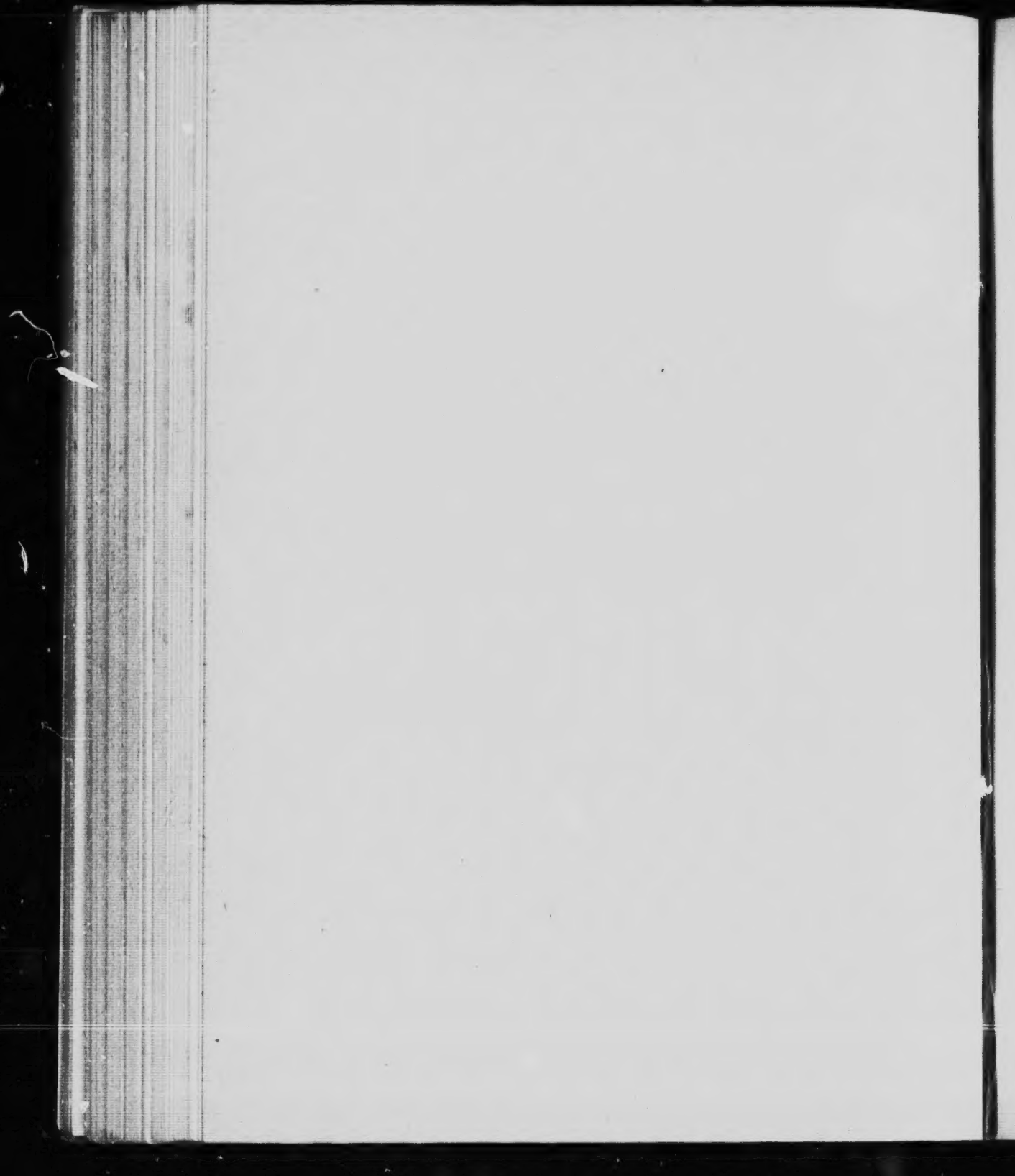


No. 6

God or Baal ?

Choose Ye This Day.

The Whirlwind!



**"If the Lord be God, follow Him; but if Baal,
then follow him."**

—I. Kings 18:21.

"Choose ye this day whom ye will serve."

—Joshua.

**"For they have sown the wind, and they shall
reap the whirlwind."**

—Hos. 8:7.

LETTER NO. 9.

My Dear Sir,—

You say, "Quouspue tandem Catalina?". "How far are we to follow the higher critics, fastened to their chariot wheels, as they drag us Christian men and women of to-day out of the 'old paths' and seek to lead us into the pit of the infidel?" You say,

"The Whole Thing is Damnable,"

and then you ask me the question as to whether your language "should be more temperate." My dear friend, if your language were more temperate it would not express the mind of an honest Christian, as he contemplates whither the professors are seeking to lead the Church of Christ. You ask me whether the "down grade of the Apostle does not fairly represent the down grade of the professors of to-day"

"Lie not against the truth." "This wisdom descendeth not from above, but is earthly, sensual, devilish." If there was any doubt on the subject, it has been, to my mind, settled by the last professorial

step. Can there be a lower than the descent taken by Professor Hopkins in his published utterance on the subject of cannibalism? What horrible degradation is conveyed in the suggestion that the body of man furnishes to his fellow-men the best all-round food that can be procured for him. How hopelessly diseased must be the mind of a man who gives utterance to such a thought! Is not this indeed the lowest depth in the downward course, and can any more fitting word be applied to it than that given by the Apostle, it is "devilish"? Your statement does not need much modification that "the modern university is filled to overflowing with disordered intellects." Really some check ought to be put on crazy university professors, most of whom by reason of moral obliquity are apparently

Fit Subjects for a Lunatic Asylum.

If the term "devilish" fitly represents the position of a cannibal professor, does not the word "sensual" represent equally well the professor next above him? Sensuality which decries the marriage vow and urges the pairing together of men and women as brute beasts without any tie to bind except that of some soul-fancy, and urges sensual gratification without the incumbrance of children, would soon make a hell upon earth of our land and drag our country into the lowest depth of the pit.

But there is a close connection between the "sensual professor" and the "earthly one."

The latter turns his back on the only true God, the Lord God Almighty, of whom the Psalmist says: "This God is our God forever and ever; He will be our Guide

even unto death." "The High and Holy One that inhabiteth eternity." "The Lord God Omnipotent," who reveals Himself in His Word—and replaces Him with a creature of his imagination, a man-god, an idol, rejecting the true God, rejects His Word, His revelation, His plan of salvation, and reasons out with his wisdom, which is "of the earth earthy," a system which to-day would degrade as it did in the palmiest days of Greece and Rome.

Will not the arraignment of the great Apostle of the Gentiles find any place in the mental make-up of these men?

"Professing themselves to be wise, they became fools." Rom. 1: 22.

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." Rom. 1: 22.

"Who changed the truth of God into a lie." Rom. 1: 25.

"For this, God gave them up unto their vile affections." Rom. 1: 26.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1: 28.

So the wisdom of the professor, rejecting the statement (Gen. 1: 27), "God created man in His own image," and (Gen. 2: 7) "breathed into his nostrils the breath of life, and man became a living soul," creates a man-god, moulding him according to his ignorance, and accepts the ape creation with all the

degradations that flow from it, in the place of the soul-endowed-being created by the living God in His own image, and whom "God blessed" and pronounced of this work of His hand "that it was very good."

As it was in the days of the Apostle, so it was on the earlier occasion when man forsook God in the absence of Moses on the Mount.

The wanderers selected a man-made god, usually styled a calf, saying: "These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

"An elaborate work done by Mr. Bolce, the result of which is found in the Cosmopolitan Magazine for May, June, July and August of this year, demonstrates the truth of the assertion that has been frequently made, that this teaching which is complained of not only denies God and rejects His Word, but thereby lowers the standard of morals, breeds disregard for law and order, and introduces a license which is absolutely perilous to the state of the nation.

That which makes the work of Mr. Bolce reliable is that he has given the names of the professors who are the exponents of this work of misleading the students of the colleges and universities, and has given the language which, emboldened by the want of check or control on the part of the authorities responsible for them, they have at length given forth publicly and defiantly. The progress was gradual, the work was done quietly, but the colleges, co-operating together, appear now to consider that they can set at naught the people, and do not hesitate to advertise views which they believe they are strong enough to carry out and enforce.

The editor's note in the May number containing the first of the articles under the ominous title of

"BLASTING AT THE ROCK OF AGES,"
contains the following most alarming statement—
which, however, by the facts given, show that it is not
overdrawn:—

"Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are incumbrances; that the sole effect of profligacy is to fill tiny graves; and that there can be and are holier alliances without the marriage bond than within it. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. 'The social question of to-day,' said D'Israeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.'" It is a dull ear that cannot hear the mutterings of the coming storm."

Then begins the introduction of Mr. Bolce to his

work, showing how accurately and exhaustively he carried out the matter entrusted to him, going to headquarters in order to be assured of the truth of the statements made by him:—

“To discover the scope and daring of college teaching in the United States to-day I have undertaken an itinerary of class-rooms from Cambridge to California. Some of the institutions I have entered as a special student. In others I have attended lectures as a visitor, or interviewed members of the faculty, or consulted the typewritten or printed records of what they teach. In these ways my course has included Harvard, Yale, Princeton, the University of Pennsylvania, George Washington University, William and Mary College (where Thomas Jefferson and other founders of the Republic studied), the University of Chicago, Columbia University, Syracuse University, and the University of California. What I have come upon in the teachings of these universities, with what I have obtained additionally from presidents, deans, and professors of Northwestern University, New York University, the University of Iowa, the University of Wisconsin, the University of Nebraska, Union College, Cornell, Brown University, and Leland Stanford, Jr., University, constitutes a profound surprise—a series, in fact, of increasing surprises—absorbing and sensational.

“In my course I have heard all the multiplex issues of morality and all the pressing problems of political economy—marriage, divorce, the home, religion, and democracy—put through merciless processes of examination, as if these things were fossils, gastropods, vertebrates, equations, chemical elements, or chimeras. ...“There is scholarly repudiation of all solemn

authority. The decalogue is no more sacred than a syllabus. Everything is subjected to searching analysis. The past has lost its grip on the professor. The ancient prophet is less potent than the new political economy. Nothing is accepted on the ipse dixit of tradition. Olympus and Mount Sinai are twin peaks beautified, but not made sacred by mythology. From the college standpoint there are no God-established covenants.

"The preacher to Harvard University, a clergyman of the Unitarian faith, is arrayed against the "specialist who, fired with the ambition for wide generalization, becomes an intellectual tyrant." This Harvard pastor calls the college despot 'a veritable Tamerlane, who, if he rears no pyramid of skulls, leaves behind him a multitude of muddled brains.'

"Contemporary college teaching, as I find it, may be likened to an exploring expedition over a sea that has not been charted, or across unknown continents. Everything encountered is new. The lectures take you along a course lined with none of the immemorial landmarks. The church does not count.

New Conceptions of Morality.

"They teach young men and women plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend a Deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that 'there are no absolute evils,' and that the 'highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case.'

“Frank W. Blackmar, Professor of Sociology and Economics in the University of Kansas, teaches that the ‘standards of right perpetually change in social life, these varying standards being found not only in different races, but in the same race from age to age.’

“Summarizing the teachings of American colleges, they may be said to group themselves into three principal divisions:

“First, the remarkable doctrines regarding morality, marriage, divorce, plural marriages, the home, and religion. This includes the teaching that marriage is a transitory standard, and that the home as an institution is doomed.

“The professors are sanguine that their metaphysical science will illumine humanity. Theology, they believe, is breaking down. At Syracuse University, whose chancellor is a clergyman, I heard it stated that to change from one religion to another is like getting a new hat!

....

“It was with no preconception of what the teachings of the colleges are that I started on my student’s pilgrimage. I realized, of course, that the volcanic transformations being wrought in current thought and conduct had not come through chance, and that back of the economic and moral upheavals of the time might be found the men giving first expression to the new ideas. But I did not expect to find academic warrant, as some have already construed it, for departure from conjugal restraint. Nor did I count on hearing the home decried as too archaic and narrow a channel for the transmission of progress to the race to come. It was, too, a shock to learn that college professors claim that conscience is a false guide, and that there are no abiding

standards of right and wrong; that moral precepts are merely passing shibboleths; that the conceptions of right and wrong are as unstable as the styles of dress, and no more significant; and that society, by its approval, can make any kind of conduct right. These teachers, therefore, claim that their doctrines, which now shock the conservative, will probably be the gospel of to-morrow.

“There is perhaps no body of thinkers in America freer from dominance of any sort than college professors. So much freedom, in fact, is given them that the few, beginning with Professor George D. Herron, who have been forced from the class-room, charged with poisoning the minds of youth, were banished, not for their teachings alone, for the doctrines ultimately condemned had been given to the classes for an indefinite period, but because the outside world protested against their life or creed!

Society and Ethics.

“In other words, it appears that students may absorb ad libitum what conventional society condemns as tainted ethics unless the professor, seeking publicity or inept in dodging it, arouses the wrath of the community. I readily discovered that the professors defending, or exalting as new ideals, what the orthodox condemn, have been addressing young men and young women, who have been receiving without outcry what the outside world, mature in its convictions and with inherited bias, denounces as unfit.

“Most of what is said to the classes is new. A doctrine which, universally applied, might overturn religion, society and the civil law is accepted as plac-

idly as a demonstration in geometry or algebra. The student takes in ethics as he absorbs Euclid and equations. Automatically the teachings of the professor sink into the student mind. What the scholar in the chair of authority says is gospel. He is usually a man of force and genius, and often magnetic. He has a following. Some of the class-rooms are so crowded that seating room is at a premium. That is why, if the teachings of the professor are wrong, they are unusually dangerous.

"The college is obviously one of the mighty factors in fashioning American life. For good or bad results, professors in these institutions have been shaping modern thought. The colleges will be the first to admit that they exert a powerful influence upon current thought and conduct.

"Some who review this record will be convinced that out of the curriculum new movements are revolutionizing current thought and social standards. Others who cannot believe that college teaching is far-reaching enough to effect these changes will realize at least this, that the doctrines taught to the more than two hundred thousand students in America interpret and not infrequently justify the conspicuous tendency of the day.

"Professor Earp, who was formerly a clergyman, is one of the most original and forceful lecturers it has been my pleasure to hear. It seemed to me that if anywhere among the colleges of America old-time doctrines would find valiant defense it would be here, in the teachings of this doctor of philosophy and divinity, in an institution presided over by one of the foremost leaders of a great evangelical denomination.

Right and Wrong the Product of Experience.

“Early in the course Professor Earp touched upon the doctrine of the origin of morals. He was expounding the scientific interpretation of conduct, and explaining that our standards of right and wrong are the product of experience. I had heard a number of other professors in other colleges dwell upon this same theme, saying that our conceptions of what we should do are not sent to us from heaven, but are the development of the centuries. Mankind, they asserted, had tried many things from age to age, and out of all the stumblings and successes of the race had selected whatever was best for any particular period.

“I wanted to know what this capable sociologist, who had obviously thought himself out from old-time tradition, would say in reply to a direct question. So from my seat in the class-room I addressed him.

“‘Do you not believe, Professor,’ I asked, ‘that Moses got the ten commandments in the way the Scriptures tell?’

“‘The professor smiled. ‘I do not,’ said he. ‘It is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock.’

“‘It will be apparent as this record proceeds that Professor Earp is by no means a solitary pioneer among the modern college authorities in the scientific handling of the sacred story. Syracuse University, at least in this department, is merely proclaiming the same character of latter-day criticism and belief that caused the suspension by the General Assembly of the Presbyterian Church of Dr. Charles A. Briggs, now of Union Theological Seminary, and in more recent times the

retirement of his colleague, Doctor Crapsy. I shall show, when I have occasion to quote Prof. George H. Howison, of the University of California; President David Starr Jordan, of Leland Stanford University; Dr. Herbert L. Willet, of the University of Chicago, and Prof. George A. Coe, of Northwestern University, which is governed by a religious denomination, that the reverend academician of Syracuse is really a conservative among his contemporary iconoclasts.

“Professor Earp’s course embraces many topics.

“In discussing plural marriages he arrayed himself against polygamy, but explained that under certain economic conditions it would be easily accepted by society. ‘When there is an unequal division of the sexes,’ said he ‘monogamy is not consistent. It is a scientific truth that in cold climates there are more men than women, and so, as among the Esquimaux, polyandry exists.’

“Edward A. Ross, Professor of Sociology in the University of Wisconsin, approaches this subject from another angle. ‘Wide stairways,’ he says, ‘are opened between the social levels, and men are expected to climb, if they can. But to the climber children are encumbrances.’

“Another factor making the home unproductive of children is the “moral emancipation of women.” Every child “taxes the father’s purse, but the mother’s body.” The decay of religious beliefs he cites as another secret of childless hearths; yet he does not lament the passing of these beliefs.

“‘The sole effect of prolificacy is to fill the cemeteries with tiny graves—sacrifices of the innocents to the Moloch of immoderate maternity,’ insists Professor

Ross, and he protests against the 'dwarfing of women and he cheapening of men,' and regards the restriction of the birth-rate as a 'movement at bottom salutary, and its evils minor, transient, and curable.'

"This is virile gospel, and particularly significant coming from the teacher who invented the term 'race suicide,' which many have erroneously attributed to Mr. Roosevelt.

Strange Views on Marriage.

"It is taught by many college sociologists that marriage, under conceivable conditions, will pass away, like mediaeval institutions. Professor William Graham Sumner, of Yale, teaches that 'both pair marriage and democracy are produced by the conditions of society, and both are transitory;' and that 'when life becomes harder it will become aristocratic, and concubinage may be expected to rise again.'

"Prof. Frank A. Fetter, of Cornell, does not hold a high opinion of modern marriage. 'In barbaric times,' he teaches, 'the stronger and swifter conquered and survived; and the early social institutions of polygamy, patriarchal concubinage, war, and the capture of women favored the survival of ability. But to-day intellectual and economic power contributes not to offspring, but to sterilized scholarship, barren selfishness, and social display.'

"Prof. Franklin H. Giddings, of Columbia, one of the world's foremost sociologists, has taken daring ground regarding marriage and unconventional alliances between the sexes. He endorses the beliefs of those who insist that 'it is not right to set up a technical legal relationship, an economic convenience, or a

circumstance of social conventionality as morally superior to the spontaneous preference of a man and woman who know, and whose friends know, that they love each other.'

"Going back to Syracuse University, I heard the timely question of affinities discussed in the classroom there. Like many other lectures, this would have afforded first-class material for a newspaper story, but the young men and women taking notes with hurried precision did not dream that the theme was sensational. It was all given, and accepted, in the scientific spirit.

"Professor Earp did not condone the movement away from conventional altars, but his citation of the various theories accounting for the contemporary defiance of the sacredness of marriage was sufficiently interesting to arouse in the students a toleration for, or at least a catholic understanding of, the choosing of 'soul-mates.' It should be kept in mind in this connection that Syracuse University is co-educational—a number of young women listened to the exposition of affinities. The professor, with considerable enthusiasm, went into the subject of reincarnation, saying that the affinity people might justify their course by believing that the person one meets and finds irresistibly alluring was simply a friend or sweetheart of some ancient yesterday.

"The University of Chicago bristles with progressive new thought. This institution is nominally a religious seat of learning, but if it were dedicated to free thought and agnosticism it could not be more outspoken in its arraignment of many things in our orthodox theology. Some of the professors, too, go much farther than Professor Earp in uttering daring ideas

regarding marriage and the home. Prof. Charles Zueblin in particular takes advanced or 'at least new ground in his attitude toward marriage. Here are the texts of some of his teaching: "There can be and are holier alliances without the marriage bond than within it." "Every normal man or woman has room for more than one person in his heart." "Like politics and religion, we have taken it for granted that the marriage relationship is right and have not questioned it."

"Professor Shailer Mathews declares that society is abandoning many of its old standards. This is the way he sums up the tendency of the age: 'Much of our current literature shows a certain deterioration of the Christian idea of the family. Our literature is becoming anti-family; it minimizes its sanctity. We go into family relations with the same sang-froid that we go on a picnic.'

"Clearly, college teaching defies all traditional ideas!

"Outspoken as all these professors are on subjects that challenge most of our cherished religious, ethical, and economic standards, they are all merely hinting at the complexities involved, if we compare their utterances with the fearless and comprehensive teachings of Professor William Graham Sumner, of Yale. Hundreds of professors share his beliefs, but few have been equally daring in expressing them. He takes the view that the majority can make anything right. He has coined a new word, or rather resurrected an old one from its Latin grave, to take the place of the Bible as an authority. This word is 'mores,' and by it he means popular usage and tradition exerting a dom-

inating influence on individuals. The 'mores,' he teaches, cover all the habits of society with 'the mantle of current custom, and give them regulation and limits within which they become unquestionable.' He thus takes the daring ground that anything tolerated by the world in general is right.

"Professor Sumner's views are worth considering, because they are a clear expression of a great deal of the college teaching constituting the body of doctrine which is taken advantage of by many free-livers to justify their departure from conventional standards. He has devoted a large part of his university career to proving that there is no such thing as God-given and unchanging morality.

"The notion,' he says, 'that there is anything fundamentally correct implies the existence of a standard outside and above usage, and no such standard exists.' Religion and philosophy are created by custom and usage, and are not, as is popularly believed, 'the sources and regulators of conduct.' 'A people sometimes adopts an ideal of national vanity which includes ambition, but an ethical ideal no group ever has. If it pretended to have one it would be a humbug.' His teaching is that after a community has established its habits 'it creates the philosophy and religion to grace or justify its acts.'

STARTLING CONCLUSION 3.

"The college teaching that all our standards of right and wrong are derived from experience leads to startling conclusions. We have not yet approved trial marriages, but trial morality, these professors say, is the only kind the world has known. Morals, like all

methods of living, merely fit the times. Believing this, they claim that many of our institutions and standards (such as the conventional home) have outlived their service to civilization, and are scheduled to disappear.

"These professors, in justifying the new morality, the new ideas regarding marriage, the insistence upon a scientific or possibly a communal home, and the daring teachings in regard to the substitutions in store for democracy, agree with Professor James Quale Derley, who, from Brown University, has taught that 'race morality and individual morality are both exclusively human attributes, having their strict analogies in the animal world.' It is all a matter of evolution; heaven has nothing to do with humanity. 'As the passage from animality to humanity' it is taught, 'was wholly the result of brain-development and consequent dawn of intelligence, so both kinds of morality have been the products of the rational faculty.' Religion, as explained by Frank Ward, merely invents supernatural pen to dragoon men into following the adopted plan.

"Similarly it is taught that antique authority can no longer hold in the fields of economics, religion, and philosophy. The old ideas, Dr. Samuel M. Crothers, preacher to Harvard University, teaches, have 'held their own as squatters,' but now the new science is evicting them. Some people will see in the scholastic repudiation of former gospels and dogmas a surrender of their dearest hopes, but why cling to the oar, the schoolmen ask, when the turbine will take you to your port in another world?"

From the June number it is not necessary to make

lengthened extracts, as it deals largely with the mistakes of the American Constitution and the "fallacy that all men are created equal." It may be well, however, in passing to consider these thoughts thrown out.

The article is not inappropriately headed

"POLYGLOTS IN TEMPLES OF BABEL."

The editor's note contains the following:—

"This is the second of three articles by Mr. Bolce dealing with the revolutionary teachings submitted with academic warrant by our great universities daily to thousands upon thousands of students. It is indeed a babel of tongues and ideas. We hear from a hundred class-rooms that the Revolution was fought to uphold a delusion; that the Constitution is obsolete and should be allowed to die with the jingle about a government of the people, by the people, and for the people; that the minds which created this government were dominated by Rousseau, who was the 'apostle of all that is fanciful, unreal, and misleading in politics,' and whose conception of government was about as truthful as an account of life from an H. Rider Haggard novel; that men are no more born free and equal than they are born of one size; that the masses are characterized by mediocrity and should have no voice in the government; that there is no tyranny like the tyranny of the majority; and that the guillotine plied its bloodiest trade, not as the instrument of kings, but as the instrument of the people. Finally, the church is challenged as incompetent, and a path toward economic salvation is pointed out as being blazed by the trusts."

ALARMING STATEMENTS OF INFIDEL COLLEGE PROFESSORS.

Mr. Bolce continues:—

“Professor E. A. Ross, of the University of Wisconsin, even ventures the daring gospel that changes in our standards are so swift and sweeping that there should be an annual supplement to the Decalogue.

“‘Slavery taught steady labor and alleviated the status of women, and slavery gradually became a thing of the past when steam was loaded with heavy tasks. But as steam means coal,’ says Professor Sumner, ‘and the amount of coal in the globe is an arithmetical fact, it is not improbable that slavery will be reintroduced when the coal measures are exhausted.’

“‘Professor Sumner, alluding to the fact that human flesh is still a staple article of food among some people, tells his classes that if civilized society became hungry enough, cannibalism could easily be revived.’

“‘The Revolution,’ says Professor Wendell, ‘was fought to uphold a delusion, and the rank and file of the colonial army went down in rags to oblivion to maintain the fallacy that all men were created equal.’

“‘The present age, the commercial era,’ says Professor Stevenson, ‘is the greatest period in our history. Commerce was never disreputable in Athens, where Aristotle was an apothecary and Plato an exporter of oil, and he believes that America is coming into its Greek age.’

“‘In fact one of the remarkable phases of the new college thought is a repudiation of nearly all the orthodox plans for the saving of society. ‘To-day the old doctrines,’ Professor Cummons says, ‘lead the Christian

church to preach salvation only for a future life—salvation for the soul apart from the body,' and he adds that 'the voice of the church has not been heard in the cause of any class of reforms that threaten profits.'

Our Economic Salvation.

"Professor Joseph French Johnson, dean of the New York University School of Commerce, teaches that 'money has become the world's greatest missionary—one that is welcome to men of whatsoever faith. Enlightened self-interest is federating the nations. The brotherhood of dollars is the strongest, most enduring fraternity mankind has known.'

"Many, in fact, have prepared the way for the doctrine of the spiritual dominance of all races in a common bond of higher science. Professor W. B. Elkin, of the University of Missouri, teaches that the principle of nationality 'will gradually become transmuted,' and that 'out of national independence will come the kingdom of heaven among men, dreamed of by poets, foretold by seers, and schematized by philosophers.'

"Professor Seligman, too, takes the ground with Professor Johnson, of New York University, that there is great hope for the world in the fact that the nations have become federated in finance; and the psychologists and other philosophers among the professors are now teaching the workings of a law which they believe to be dominating all the movements making for national progress and international unity."

The July number is headed

"AVATORS OF THE ALMIGHTY."

And of it the editor says:—

"Many university teachers, while subscribing to doctrines akin to those of Christian Science, New Thought, and the Emmanuel Movement, are in favor of studying the forces of the spiritual world in a cold, scientific manner. Orthodox Christian dogma is regarded as at variance with its own principles, and is interpreted in a new and revolutionary light. The professors' philosophy is purged of mysticism and blind faith. By moving their young students they believe they will move the world, and so they are directing their energies to the scientific interpretation of those forces which are marvellously transforming our contemporary age."

Mr. Bolce's report continues:—

"If there is in American university teachings a more fearless doctrine than the following as put forth by Professor Sidis and countenanced by Harvard's leading philosopher, I have not yet encountered it: 'Well may President Jordan, of Stanford University, exclaim: "Whiskey, cocaine and alcohol bring temporary insanity, and so does a revival of religion—one of those religious revivals in which men lose their reason and self-control. This is simply a form of drunkenness no more worthy of respect than the drunkenness that lies in the gutter!"' 'Professor Jordan,' comments the Harvard psychologist as a result of his investigations, 'was too mild in his expression. Religious revivalism is a social bane; it is more dangerous to the life of society than drunkenness. As a sot, man falls below the brute; as a revivalist he sinks lower than the sot.'"

"Not all the professors, however, are opposed to emotionalism. Prof. Edwin A. Earp, of Syracuse University, teaches that feasting and drinking are great means of eliminating antagonisms amongst men. And in dancing, this clergyman-professor tells his classes, the senses tingle, the blood moves inside your shoes, despite the fact that you are Methodists. Prof. Hugo Munsterberg, of Harvard, goes farther, teaching that religious life on this earth began with intoxication cults. To become devout, man first got drunk; and our hosannas are only echoes of the wine-engendered shoutings of celebrants who reeled through orgies long ago. A curriculum is better than a church to lead a student to the truth, and a psychological clinic is more effective than a shrine.

THE BIBLE IN NEED OF EDITING.

"That the professors, subscribing to doctrines identical with or akin to the philosophy embraced in the New Thought crusade, in the Emmanuel Movement, and in Mrs. Eddy's postulates, are not carried away by sudden mania, but are studying new forces in religion, just as they experiment to determine new reactions in chemistry, is evident to the student who gives attention to the contemporary academic gospel. Prof. Herbert L. Willett, of the University of Chicago, willingly goes on record with his declaration that a number of Old Testament stories are untrue and unethical and that the Bible is in constant need of editing in order to choose the desirable material for teaching. He takes the interesting ground that some of the New Testament miracles may yet be understood through the discoveries of science, though he cannot now pronounce a final word upon some of the recorded wonders in the life and death of Jesus. But while he does not deny all the miraculous features of the Bible,

he teaches clearly that the value of the narrative of the virgin birth of Jesus is inconsequential compared with other Biblical narratives. The doctrine of the virgin birth was only an esoteric doctrine. Our generation does not share this old belief—does not feel that it was necessary. People to-day would not feel like ruling anyone out of the church who did not believe in the virgin birth.

“The orthodox doctrine, says Professor Howison, is hampered by a mass of particulars profoundly at variance with its own principles, and thus confusion reigns where clearness ought to be. The plan of salvation he ridicules, branding it as a mechanical and artificial quomodo of atonement. He rejects the belief that humanity can be saved through the suffering and crucifixion of Christ. In detail, he denies that Providence works its transformation upon the heart of man through expiation by sacrifice and ransom by blood. He does not preach pantheism, but he insists that it plays a valuable and, indeed, an indispensable part in the formation of genuine theology.

“The critical sense of honesty and accuracy is shown in a letter from Prof. George B. Louis Arner, of Princeton, who says that he feels complimented at being included in the company of those who are Blasting at the Rock of Ages, but who calls attention to an under-statement in regard to his teachings. He says: ‘He (the author) quotes me as saying that “the horror of incest is based upon a myth.” What I did say, is, “The instinctive horror of incest is a myth, for though a horror of incest does very properly exist in civilized and in some tribal societies, it is purely a matter of custom and education, and not at all a universal law.”’ This is a strong statement. It emphasizes the widespread college teach-

ing that there are no God-given commandments, but that notions of right and wrong are adopted as a result of custom and training, and that virtue has no fundamental law. It is clearly the conviction of progressive philosophers and scientists that incest is not contrary to the laws of nature, or disapproved by any fancied ordinances of God.

"Professor Munsterberg insists that the world we will is the reality, and that the least creature of all mortals has more dignity and value than even an Almighty God, as that Being is popularly conceived.

"Professor Ladd also joins in the chorus of modern college conviction that the welfare of the world depends upon the spirit of man, not upon the paternal care of a non-resident Deity. 'Science,' he teaches, 'now bids us regard the universe as a dynamical unity in a process of evolution and under immanent ideas.'

"From the professors' standpoint, the attempt to divert or gratify God through worship is as if a chemist should chant a litany to change the power of hydrogen.

"As scientists, not as communicants at old altars, many scholars have allied themselves with the forces of spiritual health and healing. And significant of the mighty changes taking place in scientific thought, is the fact that a professor of Johns Hopkins University resigned his chair to become a lecturer in Christian Science, while Dr. John Franklin Crowell, formerly president of Trinity College, is a leading supporter of that faith. And now that man has discovered that there resides in his nature a spirit of energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operation of this psychic force no man can compute."

The article in the August number is styled:

"CHRISTIANITY IN THE CRUCIBLE."

And of this the editor says:—

"It has been shown in the series of articles beginning with 'Blasting at the Rock of Ages,' that our great universities repudiate the dogma and orthodoxy of the established church, and proclaim a new religion divested of Biblical and church creed.

... "The schoolmen have placed Christianity in a scholars' crucible. They are determined upon reducing sacred institutions to scientific tests.

"They prophesy the introduction into the world of a system of belief superior to the Christianity of the ages. Their whole attack is against what they define as dissipated mediaeval myths as embodied in the Holy Writ."

Mr. Bolce proceeds:—

"Clergymen throughout the United States have declared that the colleges are destroying everything that humanity holds sacred. Regarding this indictment, I have asked college presidents and professors for evidence in rebuttal, and their answer, in justification of the new heresy, is astounding. It is a sweeping condemnation of the Church, as one of the leading obstacles in the way of man's spiritual unfolding.

"Conspicuous in the college teaching has been an assault upon the ten commandments, the Church, the Bible, and the popular conception of God. Instead of living in harmony with God, the Church, the colleges say, has set up a Celestial Czar, a conception which has been an injury to man, because it has given him a sense of weakness, inferiority, and fear.

"In Boston University it is taught that Bible texts have been arrayed against astronomy, geology, political economy, philosophy, geography, religious toleration, anti-slavery, mercy to decrepit old women called witches, anatomy, medicine, vaccination, anesthetics, fanning-mills, lightning-rods, life-insurance, women speaking in church, and going to the general conference.

"The college men say that they criticize the God of the Christians' conception because such a God is not big enough for demands of this enlightened century. Not that God is not the omnipotent God of the soul, but that the Churches have not realized His power, being content to worship a God, who, according to what is cherished as inspired writ, did not know the shape of the earth! They say it is not strange that Comte should say of the Christians' God that science would 'ultimately escort him to the frontier and bow him out with thanks for his professional services.' No less than such a performance is now the ambitious program of American philosophers. In so teaching the professors are not conscious of irreverence.

"The present crusade of the colleges is surcharged with the conviction that the churches and church thought are not only behind the times, but that they have throughout the centuries been an obstacle to human advance, and are even now the last barrier keeping man out of his true spiritual kingdom.

"This, then, is the announced justification of the college arraignment of many cherished institutions. The old indictment, drawn up by irreverent critics against the Church, is repeated with a new force and a new meaning.

"We have every reason to anticipate great changes

in Christianity. The world of thought is in progress of such profound alteration, that orthodox belief can scarcely escape the transforming effects of the new idea of God.

"Hundreds of thousands of young men and young women of America are coming under the influence of the new university philosophy, and instead of being apologetic for the teaching that the God of the college is greater than the God of the Church, the university philosophers look forward with composure and even elation to the ultimate surrender of what they regard as discredited beliefs.

"To pave the way for an understanding of the philosophy of spiritual liberty, the professors take up its preliminary phases. Thus, some say that marriage is not a sacrament; that there are and can be holier alliances outside the marriage bond than within it; and even that it is contrary to the higher laws of the spirit to set up a legal relationship as superior to the spontaneous preference of a man and woman who find in their love a security more sacred than anything the Church can create.

"If marriage is a sacrament, the professors do not hesitate to say, divorce is similarly sacred. In fact, divorce is one of the conveniences through which the spirit is finding liberty.

"It is interesting in this connection to note that the Christian Science Church makes no provision for marriage. It, like the breaking of the bonds, is in keeping with the spiritual prophecy that in God's Arcady there will be no marrying. Such is the most advanced of the strange and daring university thought. It is, therefore, easy to understand why Prof. George Elliott Howard, of the University of Nebraska, teaches that the contemporary increase of divorce is a 'mighty process of spiritual

liberation.' Religion in its assumption of a right over marriage, is regarded by many professors as a form of superstitious ritual.

"On this important question of marriage, I recently talked with Prof. Franklin H. Giddings, the celebrated sociologist of Columbia University. Professor Giddings has taught that it is not right to set up a technical legal relationship, an economic convenience, or a circumstance of social conventionality as morally superior to the spontaneous preference of a man and a woman who know, and whose friends know, that they love each other.

Marriage a Terminable Civil Contract.

"The consensus of college teaching is that marriage is purely a civil contract which should be terminable at the will of either party, and that the Church should have no more to do with it than with the conveyance of real estate; that religions should be no more permitted to intervene against divorce than to say that a man should not have the right to withdraw money deposited in a bank. Therefore, they teach to American young men and women that marriage is not decreed by God, and that no commandments against divorce are divine.

The Churches, Hotbeds of Dogma.

"The churches, the president of Cornell, Dr. Jacob Gould Schurman, teaches, have claimed at various times to be in possession of the final and absolute truth about everything.

'In the books of the Old and New Testament it possessed the truth, final, complete, and absolute, about all things of any importance in the life of man and God. These infallible oracles came from God Himself, who inspired the authors. The Church was as sure of the ac-

tual authors as we are of the writers of current literature.

" 'The arrogance of this dogmatism,' Doctor Schurman says, 'is hastening the close of the second stage of religion. It is the pride of intellect that goes before confusion and discomfiture. Dogma has conjured up the avenger, doubt. Astronomy has set the earth spinning, disoriented heaven and hell, and whirled man from the center of the spatial universe. Biology and geology have revolutionized our views of the origin of our race and of the cosmos. History and criticism have made the Bible a new book, or rather a new collection of books, written, for the most part, we know not by what authors or at what dates, and put together, as a Bible, we know not on what principle. All the old landmarks, Moses, Solomon, Job, are gone, and a restless sea of criticism threatens to engulf religion with the records it adored. This is the so-called warfare of science and religion. For him who has eyes to see, the religion of dogma lies exhausted on the field.'

"The Bible, many of the professors say, has outlived its usefulness as an infallible authority. The world to-day does not need, nor will it much longer tolerate, the belief that any book on earth was written by a God.

"The Creation, a sinless Adam in Paradise, the Fall, the confusion of tongues, and the rest, may remain passing good folk lore," but they never happened in the course of history.

"Conditions in the Roman world were such that Christianity was bound to have a risen-Jesus, or no Jesus.

"President Butler, of Columbia, agrees with Prof. Sumner, that to say the great majority of men reason in the true sense of the word, is the greatest nonsense in the world.

"Being untrained, they are no more able intelligently to examine a dogma than they are to calculate an eclipse." This, therefore, serves to explain why the college authorities feel called upon to interpret the profound things of religion and life. They believe that they are qualified as experts to take the lead in doing the thinking for the contemporary age.

Believing that there is more enlightenment in learning than in litanies, and that the spirit of the Infinite is too catholic to confine itself to a single book, or to reveal itself in a single age, the colleges are insisting upon their teaching that a new and reverent science is conducive to a greater civilization than anything that can issue from the Church. The conception which, the professors say, the Church holds of a world set running by a now absent God, who has occasionally interrupted the operations of nature to impress His omnipotence upon puny man, is no longer suited to our day.

"The colleges criticize sacred history because they insist that man cannot progress with the shadow of these beliefs over him. Therefore, what seems to be blasphemous on the part of the school men is a part of the process of removing from the human mind the historic clouds that darken it. The Christian world was shocked a few years ago when Ingersoll lectured on the mistakes of Moses. A far more startling fact is that a professor of philosophy in the University of Michigan has in his lectures referred to the mistakes of Jesus. The professor, for example, says that when the Master, as recorded in the second chapter of Mark and the twenty-sixth verse, quoted from the ancient Scriptures, he cited the name of the wrong high priest. Yet such criticism, instituted to take the Man of Galilee out of the 'impossible class of

pagan gods,' and bring him into intimate relationship with man as his human and elder brother, is but one of the multitude of methods employed by American colleges to shake off the authority of the past.

"It is explained by many professors to their students that with the Reformation came a new authority. 'Instead of the Pope, men set up the Word.' Prof. W. H. Lough, of New York University, called my attention to the teaching of historians that the Reformation was an expression, not of spiritual discernment, but of the thriftiness of the mercantile classes. The mercantile classes had risen to power, and they insisted upon a cheaper form of religion. The Reformation was purely and conspicuously an economic phenomenon. England became the center of the new dispensation, because that country was the clearing house for the commercial world. There had been too many middlemen in religion, and the people of the Reformation were insistent upon the cheapest form of propitiation.

Scholastic Faith vs. Antiquated Creeds.

"Materialism, so far as the teaching of the colleges is concerned, is a thing of the past. It has had a memorable career. It is believed by many professors that through agnosticism the world has finally arrived at the borderland of a spiritual domain infinitely more beautiful than that exploited by the Church.

"Therefore, while taking a stand against materialism as against inherited tradition and superstition, the college professors to-day are determined that nothing of a supernatural character shall cloud the avenue that leads through the classroom to a study of the laws of the spirit. It is held that when the marvelous performances

by Christ and other leaders are understood, it will be found that these wonders were in accordance with laws that still prevail.

"It may shock the orthodox to learn that a scholar of Prof. Frank Sargent Hoffman's profundity and acknowledged consecration to what he regards as truth, should teach that when we think of Jesus as manifesting to us the Father, we should not attribute to Him a divinity different from our divinity. He explains in his teaching, that we are as truly sons of God as was the Nazarene, and that there are not several kinds of divinity, but only one.

No Interference by God.

"While former President Eliot and many of the leading professors agree with Professor Ormond that 'the greatest thought of the human spirit is the thought of God,' there is probably not an eminent philosopher in America who believes that an external God has ever interfered in human or natural affairs. All the teachings of Christianity in this respect are repudiated as belittling man and making him the puppet and dependent of an irresponsible Deity.

"Prof. W. H. Lough delivers some illuminating lectures on historical topics, showing that what has been regarded as divine interference in affecting the destinies of cities and nations, is clearly traceable to economic changes. No ancient cities owed their fall as sacred records tell, to an abandonment of God's tutelary care.

"The religion of Professor Giddings may be taken in large measure as typical of the rebellion against Christian theology. He does not believe in a miraculously obtained moral code. Ethics are a product of evolution, 'which is the law of all development.'

"Professor Gidings teaches that all that we have enshrined as ideal in our civilization may be summed up in the term, 'the Darwinian resultant.' 'Faith in the possibilities of life,' is his summing up of the thought he would give to the youth of America.

"The university teaching is that 'the enforcement of orthodox professions, church-going, Sunday observance, the mealy mouth, and the sanctimonious air' are the product of prejudice. Professor Zueblin teaches that 'the greatest advances in modern times in theological speculation and Biblical criticism are due to theology's being shorn of its assumed dominion over morality.'

"The professors agree that the real kingdom of heaven on earth, and within it the reign of man, will be at hand as soon as the Christian conception of God, with its accompanying sense of fear and resignation is banished from the mind. Then, in the words of Professor Royce, man's life will be rooted in the divine purpose and he will realize that he is 'a naturalized citizen of the eternal world.' Like the inhabitants of Beulah-land, he will speak naturally the dialect of the 'Celestial City.' "

Blasphemy and Treason.

The above statements display a marvellous combination of blasphemy against God, and treason against the state. They may be useful to Professor Mathews, of McMaster University in carrying out what his alleged method of teaching is—casting all the conclusions of the higher critics before his class and allowing them to make their own selections. Oh, for a John Knox or a Martin Luther who would use the so-called Christian world, and, casting aside the fear of man that bringeth a snare," proclaim from the house-tops the untold wrongs that are thus being done;

and, affixing a thesis on the doors of each college, demand another Reformation. Men of the type of Boanerges thundering against the "false teachers" who have come in like "ravening wolves" to destroy the people. Men never resting until these institutions are cleansed and there is built anew on the sure foundation of God—His most Holy Word—and all that flows from the humble acceptance of the revelation which in his condescending love and mercy He has given us, institutions which will be well pleasing to him, and which will not imperil the very existence of the state.

It will be helpful to summarize the foregoing in order to have clearly in mind the full extent of the evil, and the Herculean task involved in the cleansing of these Augean stables. The absolute necessity of undertaking this work is made clear because of the statement that these blasphemies and treasons are now openly taught to hundreds of thousands of young men and women, the future makers of the nation.

The above quotations show that the following matters are openly taught in many colleges and institutions:—

(a) That the church has set up a God who is a Celestial Czar that must be dethroned.

(b) That the Christian God is not big enough for the demands of this enlightened century, and, as an external Being, He has never interfered in human affairs.

(c) In his place put "the Darwinian resultant," in which term all that is ideal in civilization is summed up.

(d) Heaven has nothing to do with humanity, and therefore evolution rules.

(e) The world is God—as anything tolerated by the world in general is right.

(f) The view arrived at by a community is God, as establishes its habits and then creates philosophy i religion to justify its acts. Ethics are a product of evolution.

(g) Custom is God, as there are no God-given commandments, and all is custom and training.

(h) The world changes so that it needs an annual decalogue.

(i) We are as truly sons of God as was the Nazarene. There are not several kinds of Divinity.

(j) There is no salvation through the sufferings and crucifixion of Christ.

(k) The mistakes made by Jesus are more material than the mistakes of Moses.

(l) The Bible was not written by God, and it has outlived its usefulness.

(m) The Bible is a discredited belief.

(n) What the colleges give is a new religion divested of Biblical and church creeds.

(o) Religious life began with intoxication and dancing.

(p) Money is the true missionary, and the true brotherhood is that of dollars.

(q) The Christian right of marriage is transitory.

(r) Marriage should be a terminable civil contract.

(s) There are holier alliances, without the marriage bond, than within it.

(t) Children are incumbrances—burdens to the

women who bear them, and obstructions to the progress of the man who pays for them.

(u) The birth rate should be restricted, and means to limit it are not only allowable, but to be commended.

(v) The home is an antiquated institution.

(w) Cannibalism, with the increased demand for food, may again be revived.

(x) Slavery, with the increased demand for labor, may be again allowed.

(y) The Reformation was purely an economic phenomenon. It insisted on the cheapest form of prostitution.

(z) The above matters are freely discussed where co-education exists, and young men and young women meet together in the same classes to be edified on the above subjects, as well as on such questions as:—

(1) Affinities.

(4) Reincarnation.

(2) Incest.

(5) Free thought.

(2) Soul mates.

(6) Agnosticism.

Surely the flood-gates of iniquity have been thrown very wide open.

“A troubled sea” of licentious criticism “casting up mire and dirt” threatens to engulf religion and the state.

Most deeply is it to be deplored that the men who are giving to those, to be hereafter the leaders of the state, so-called new or modern views, are they who should be strenuously endeavoring to implant reverence and uprightness and a love of law and order.

Does it not look at the present moment as if "the gates of hell" were prevailing against the church and state, and as if the colleges and universities in dethroning God, rejecting His Son, setting at naught the Bible, breaking up the home, denying the sanctity of marriage, approving race suicide, introducing custom, fashion, Darwin's resultant, and looking favorably on cannibalism and slavery, were endeavoring to introduce the period which immediately preceded the Flood?

Is it reasonable to ask the endorsement, approval and payment for that teaching of the youth, in the public institutions of the country, which people of respectability would not permit to be referred to in their households, except with bated breath, and then only absolutely to denounce?

Why should matter not so shocking, when presented by Voltaire, Rousseau, Paine, Ingersoll or Bradlaugh, be denounced as the work of reprobates, and the outcome of diseased infidel minds to be cast out of our homes, and such teaching as above given in our universities and colleges be permitted, because it is the result of an organized attempt of apparently respectable professors to lower the standard of morals. Each professor strives to out-Herod Herod in the effort to create his own peculiar sensation in putting forward a brand new-fangled notion.

It is to be very much deplored that the professors are not even conscious of the gross irreverence of which they are guilty in their defined and determined crusade against the God, the Christ, the Bible, the church and her creeds.

There is no apology made for their rebellion. They

claim to be justified, on the assumption that these forces are obstacles in the way of their evolutionary programme. As, they say the Creature has more dignity and value than the Almighty God (as that Being is popularly conceived), the Creator must fall before the Creature.

No impediment is to be permitted in the progress of the students, who are hereafter to mould the world, in imbibing to its full extent the "Free thought" which is to be the "Fate" of the destinies of the future chaos to be thereby created.

But, you will say, although I am simply horrified at the result of Mr. Bolce's investigations, and every respectable, law-abiding citizen of the Dominion will read with pain and grief what is being tolerated in the principal seats of learning of the United States, and they will also deplore that, as these furnish the teachers for the public schools, their tone must also be low and they must furnish to the community a citizenship of a very inferior type, yet, what has that to do with us? Have we such professors, colleges or universities in our land? Is not one true answer, however, that we are greatly affected by what is going on in these institutions? (1) There is much intercommunication between the professors and the students of both lands. Young men and young women not unnaturally desire as large a measure of liberty here as is there given. The smart sayings and teachings, Free Thought and Darwinian-resultants spread abroad on the other side of the line will, like the tares and thistle-down, be wafted by their natural airships to the north, and take root. They have been doing so for some time. They have

actually begun to take root here. We need to uproot—we need to warn—we need much wholesome corrective warning and instruction. What, if anything, is being done in endeavoring to make our young men and women immune against this plague ?

(2) But these results, which I believe we all truly deplore, were not born in a day. They came into existence gradually. The true statesman, if he is to be worthy of the name, and to rule, in politics, religion, or education, must learn the use of the telescope as well as the microscope. If he can snatch an hour from picnics, meetings, telegraphs, telephones, airships, Dreadnoughts, tariffs, railway extensions, canals empty or full, electric energy, water power, gold, silver, iron and coal mines, school books, newspaper scares, etc., and, having left a watchdog even in this honest age, in care of the treasury, sit quietly down and look carefully around and consider thoughtfully the moral atmosphere of the community, and cast the mind back for fifty years—will he be pleased? I am not depreciating the useful legislation which has been passed nor the strenuous efforts which have been made to compel its observance; but I am deploring that each day presents fresh instances of the absolute perversion of the mind of our community, and each session compels fresh enactments to endeavor to balk criminals, some called respectable and others not, from carrying on their manifold trades.

With all our vaunted education, I am deploring that there is no appearance of such a betterment as that we may reasonably hope that we are even beginning to make an approach to the period when our

people shall do right, because it is right, and that the conscience of the community shall rule rather than the hand of the constable and the voice of the magistrate. Is this Utopian? If God wrote to-day over the firmament in rainbow clearness, as a message to the Dominion, the question, "Is your mind set on righteousness, O ye congregation?" what would be the answer?

How largely is marriage the centre of the home and the necessity of a happy community, a mere excuse for concubinage?—men and women vying with each other in the number and the shortness of their nuptial experiments, and their methods of escaping the burden of children. Where is this predominant? How fearful to ponder over the prevention of birth or the murdering of infants in many cases scarcely concealed, and the means that can be most safely used freely discussed. Where did this come from?

How little is the Lord's Day revered, and how completely is it given up to novel and newspaper reading, concerts, public games, excursions by land and water, week-ends, social entertainments.

How has dishonesty crept in, until it stalks through the land in all kinds of aliases, and a man has almost persistently to keep his hands in his pockets lest he lose his car fare—the only amount he dares to carry about him?

What an art has stock-jobbing in all its sinuosities become; from the hour that the criminal begins to think out the place where he is to set his trap, the language in which he is to allure, the name which he is to buy, in order to draw the victims among whom he can best work, and then the lying statements to manu-

facture an apparent value, and the selection of the exact moment when he can unload, and, leaving an empty office, take advantage of low rates for a temporary absence.

I am one of those who believe that, notwithstanding all the silver that has or may be taken from the Cobalt regions, looking at the lying, deceit, over-reaching fraud, perjury and Pandora's box of miseries, that this producer of filthy lucre has spread abroad in our land, all would be richer if it still remained in the bowels of the earth, and we retained our lost integrity.

Whence comes the gambling in its multiform guises? A good blow would be struck at it if the seniors helped the young to give it up. The former may be well enough off to stand the loss—to the latter it is ruin and disgrace.

Whence the irreverence disobedience, lawlessness, love of show, luxury, self-seeking, and all the fruitful works of darkness that abound? These evils are in our midst—they are increasing—why is this? What process is going on whereby these forces of evil are being let loose? Are we doing aught to strike at the root of wickedness? If not, should we not do so?

(3) But we must not close our eyes to the fact that the foundation of law, order and morality is found in God and His Word. If these go and we cease to honor God and to reverence His Word, we shall cease to obey human laws, or to lead righteous lives. Our standard disappearing, each man will become a law unto himself, and all the results above pointed out will follow. The basal safeguards for a community are

God and his Word. If faith in these be abandoned, it is but a question of time when anarchy will reign, and the time will not be long. The results will appear surely. It is well that we should learn this absolutely from the articles of Mr. Bolce and ever keep this truth in our mind.

Our colleges and universities have made an alarming progress in attacking the citadel. Whither this must lead us is clear. Is the Dominion prepared for this result? If the authorities will not interfere, will not the people arise, and at least insist on these institutions not breaking down the foundations on which our nation is built?

Letter No. 10.

You send me a copy of the newspaper report of the dealing of McMaster University with Professor Matthews. You call attention to the fact that it is stated that the views now held there are declared to be "considerably in advance of those held by the traditional wing of interpretation which has many sympathizers among the rank and file of the denomination."

You call attention to the fact that Professor Foster, who occupied a chair in McMaster University, and was sent over for a finish to Germany, adopting the "advanced views" on his return, McMaster was obliged to discontinue his services and he went on advancing until even Chicago University found it necessary to ask him to depart, and you say what warrant has McMaster for continuing these "advanced view" professors when the Baptists as a body repudiate them. You also ask me what the great leader of

the Baptists, the Rev. Charles Haddon Spurgeon, thought on this question and taught in his college for students.

I am glad you have asked the question.

The Reverend Professor Matthews seems a not unskilful dancer on the ecclesiastical tight-rope. He gives an occasional glance at the "traditional wing," but chiefly presents his back to it, and pours out his smiles on the higher critics. He seeks to keep alive the humorous view that while "criticism affects questions of history, of chronology, of literature," "it does not touch the religious essence of our faith"! As if it could possibly be that the essence of our faith is not touched, yea, shaken to its very foundation, when it is shown that the history which reveals it to us is untrue, and that the Bible seeks to dupe people into the belief that Moses wrote the Pentateuch, when it was not written for five or six hundred years after his death! This latter perversion of the truth it is necessary to keep alive in order to help on evolution and progressive revelation.

But let us turn from this professorial shuffling and look a real man in the face.

The Rev. Charles Haddon Spurgeon never swerved from the faith. It is said that his life was shortened and his latter days made miserable by such teaching in England as that which he styled the "down grade," and is to-day given in McMaster. His students' college was absolutely free from this heresy. He is the most striking example of the marvellous power of the old Book, in his enormous Tabernacle, for thirty years filled to overflowing, where thousands listened to his

unfolding of the blessed Book just as God gave it to us. A friend, an earnest Baptist, grieved at the lapse of McMaster, sent me the following utterance of his late pastor. It expresses his unchanged teaching.

“Every day produces some improved divinity. Every now and then a new edition of the everlasting Gospel is issued. Young gentlemen of college are taught not to preach the ordinary doctrines, such as John Calvin, Saint Augustine, and the Apostle Paul preached; they must go to Germany and muddle their own heads, and then come home and muddle other people’s; they must have some philosophical divinity, some novelty, something more refined than that which would attract the mob, and gather together the common people. Thinking people must be catered for; sermons must be full of intellectual matter; the old Apostles were but fishermen, and of course they could not preach more than their fishermen’s education would enable them to comprehend; but these gentlemen have taken their degrees, and can climb to far greater heights and descend to far greater depths than plain Peter or illiterate John . . . Well, dear friends, we are content with the old wine, since it is the best. Christ’s Gospel is no new Gospel; and, moreover, we are old-fashioned enough to believe that no new doctrine can save us. We are old-fashioned enough to believe that not one doctrine is to be altered, nor half a doctrine nor the thousandth part of a doctrine, no, nor yet even the form of a doctrine. We would “hold fast the form of sound words,” not only the words but the very form in which the words were moulded. ‘Words, words,

words,' says somebody; what is the use of words, and forms, and creeds? Why, these are old musty, crusty documents, only sectarians care about them. 'Aye, then, let us be sectarians; let us hold with force to the very form of sound words which has been delivered unto us. Not one of the stakes shall be removed, nor one of the cords thereof be loosened.'" . . .

Letter No. 11.

You ask me as to my belief in the Bible.

I rejoice to be able to answer you that I believe the Bible, not in any limited ecclesiastical or professorial fashion, but I believe in it as the Word of God from Genesis to Revelation. I believe every Book as being the Word of God. I believe every chapter as being the Word of God. I believe every verse as being the Word of God. I believe every letter to have been inserted by the inspiration of God. Thus I believe that in the First Psalm when David says, "He shall be like a tree planted by the rivers of water," under God's inspiration the letter "s" was inserted there to assure us that if the one river dries up there will be another river to give its blessing to the man whose "delight is in the law of the Lord." I believe that when the promise was made to Abraham it was to his "seed," and that word was put in the singular so that we might understand that it was not "to seeds," as of many, but as of one, and to thy seed which is Christ."

God speaks to us through His special agents with the endowment of spirit needed to convey with absolute accuracy these; because of this special endowment

of the Spirit he employed in the preparation of the various books that compose the Bible from Genesis to Revelation. These are the means used by Him for the accomplishment of His design in giving the true revelation of Himself to us.

(a) God was with Moses when he represented his absolute unfitness for the great work He called upon him to perform and assured him "I will be with thy mouth and teach thee what thou shalt say," and He was, and fitted him to stand before kings, and do whatever work was allotted to him, including the writing of the books called the Pentateuch.

(b) God had more than one "live coal" with which in the old days to touch the lips of Isaiah and his other servants to make them meet to be the bearers of His Word. Isaiah 6: 7.

(c) And He stretched forth His hand and touched the mouth of Jeremiah and other messengers, saying, "Behold, I have put my words in thy mouth," when, the servant completely prepared for the required work, answers, "Here am I, send me." Jer. 1: 9.

He gave to those whom He selected and employed in writing the books of the New Testament the blessed assurance, "When the Spirit of Truth comes He will guide you into all truth."

The Spirit of Truth came in pursuance of this promise, and thus guided His instruments, speaking in and through the Spirit, and, through His light and guidance, gave to us that New Testament which no person can read, humbly asking for the inspiration of the same Spirit, without comprehending what He wrote, and reverently stating, "Truly this is the Word of God."

Letter No. 12.

I thank you for your kind and helpful letter. I venture to publish a portion of it, which expresses so well what is found in a multitude of letters, all standing firmly by the old Book. You say:—

“If we lose the Bible we lose everything. If the sacred volume is a collection of myths, or of Jewish folk lore; if Jesus Christ was an imposter, what have we left? Life is not worth living. Who are the happiest persons that we meet in this life? Surely there can be no doubt it is those who are striving to follow most closely in our Divine Master’s footsteps. Progress has not come from the heathen world; it has come from the Christian world. The natural tendency of man is to become degraded; it is the finger of God that keeps him up. I could understand the hypothesis that man by degradation might become a brute beast, but never the reverse, that the brute could become the man.

“I daresay that you have seen the story that Huxley was told by a friend, a man of great scientific attainments that he, Huxley, was in matters of religion color-blind—a matter that impressed Huxley deeply.”

I agree with you in the color-blindness of Professor Huxley in regard to the highest matters of life—the spiritual. How slow people are to understand that there are three means of discernment or comprehension—the physical, whereby the eye being opened discerns the matters which surround it; the mental, whereby calculations are made drawn from what the mental eye sees; but, in addition, the spiritual, which

alone discerns and apprehends the things of the Spirit.

The absence of this higher or spiritual eyesight in so many of our college professors is a matter of great grief. They may have the physical eyesight and the mental eyesight, but the spiritual eyesight or perception is to them an unknown and an unsought quantity.

Letter No. 13.

You ask me, "Is there any demand on the part of the members of our churches for this change in the teaching of our colleges from the good old-time Bible instruction to the modern, latitudinarian, profane utterances; and what the communications sent you generally say on the subject." I am glad you have asked me this question.

This movement does not come from the outside; it is from the academic class. It is these men, under cover of their professor's robes, who are brought under the lash of the poet—

"Man proud man, dressed in a little brief authority,
Plays such fantastic tricks before high heaven
As make the angels weep."

Among hundreds of communications I have not received one that does not emphatically condemn the movement. I send herewith a few extracts from the last batch received by me.

Letter No. 14.

I read with great pleasure your letter. The alarm must be sounded throughout the whole country. The Church versus the Professors a Holy War. You say:—

"I am convinced the churches do not yet realize the gravity of the crisis. The cause of Protestantism

never could have been won with the Bible of higher critics; the heart and conscience of the people would not have responded to the appeal of a doubtful authority. The peril of losing grip on the principle of the Supreme Authority of Holy Scriptures, as the rule of our lives, is now threatening all the churches of the Reformation, and human opinion is being substituted.

"Most of the Christian people still hold by the old faith and the everlasting Gospel, but the colleges and to some extent the pulpits have contracted the infection of rationalism. I firmly believe that intellectual conceit is responsible for much that has been written, and some of the book publishing houses have encouraged, perhaps tempted, the writers.

The Governors of Victoria College stop short of the real and vital issue. There never has been a time when "contending earnestly for the faith once delivered to the saints" was a more pressing duty.

What gives me confidence and comfort as to the issue is the promise of Christ to the church, "And the gates of hell shall not prevail against it." And this promise should give inspiration and courage to the defenders of a pure Gospel in all the churches."

Letter No. 15.

"It is a consolation to know that we have a goodly company of devout men in our beloved Canada who hold fast the traditions received from the Apostles themselves—the Bible the inspired Word of God, the Deity of the Son of God, the wonderful incarnation, the marvellous life, the fruitful ministry, the victory of the Cross, the triumphant resurrection, these

precious truths, with the blessed hope of His second coming, fill the horizon of all true believers."

Letter No. 16.

"I am with you heart and soul in this fight. Can we not organize an interdenominational committee, or rather league, which will so agitate matters that the result will be the passing of a test act and the exclusion from the various seats of learning in our denominational colleges of those who will not subscribe to its provisions? I believe the time has come, the hour has struck. 'Let us arise, all unite.'"

By all means let us have an organization, or rather organizations, in all localities, in "Defence of the Bible." And let a principal feature of these associations be regular expositions of the Bible on one of the Lord's Day services in every church. Make the people love their Bible. Think what saintly Spurgeon and beloved Dr. Maclaren, of Manchester, have done on these lines. Begin at once.

Letter No. 17.

"Our whole religion is in danger, and the immortal souls of men in jeopardy through the unhallowed vaporings of would-be wise men. The hope of the Christian church depends upon divine-human-co-operation in a league offensive and defensive that will not hesitate at the expulsion of all such out of its seats of learning and from the benefits of its sacraments.

"The Victoria compromise does not bind the Methodist Church, and in no wise represents the thought of the great majority of its ministers and people who are true to the old Book and the old Truths." Absolutely true!

Letter No. 18.

"Your letters are timely, and a plain and conclusive check to a pestilent heresy. Believe what these men say, and the proper Divinity of Jesus Christ is gone; the Atonement is gone; the new birth is gone; the miraculous birth and resurrection of Christ is gone; everything of Christianity is gone.—men are no longer sinners, to be saved from sin."

I am glad you see so clearly through the specious, hazy, special pleadings of the enemies of our Bible in sheep's clothing.

Letter No. 19.

"Romanes' final position is the true one. We need spiritual discernment. In Germany the professors who teach the Bible are in most cases not even professing Christians. They teach the Christian religion and its history as they teach Buddhism or anything else."

Rem acu tetigisti. Thou hast hit the matter with the needle point.

Letter No. 20.

"In the present day the teaching of the Scriptures by many is vague. They seem to think more of their own views than the Word of God."

This is a sign of the latter days, "heady, high-minded."

Letter No. 21.

"My son, a theological student at —, has informed me of the vagaries taught there by a certain professor, and how there was no such man as Enoch, but that Enoch stands for a class or tribe, etc."

This professor can never have "walked with God," as did Enoch. Alas! poor fellow, how many there are of this tribe going about seeking whom they may devour!

Letter No. 22.

"Your letter is bound to do good and meet the need of many troubled hearts. Write on."

Thank you. Give me the names of some that I can help by sending future letters.

Letter No. 22.

"We have some modern invertebrates."

There are many such, but the strong must "bear the infirmities of the weak" and furnish them with backbones.

Letter No. 24.

"This is truly a Satanic effort to discredit the precious, matchless revelation that our heavenly Father has given."

The Devil is not chained yet.

Letter No. 25.

"The people throughout the country will cut off supplies if the colleges are not careful."

As stewards of God's money, you must not hand it over to those who are dishonoring His name, His Word. "Deceitful workers."

Letter No. 26.

"As a natural sequence, the result of their teaching will tend to rob the believer of his confidence and joy in God. Indeed, it will go far to rob some of their faith, and make others skeptics and non-believers. I tremble when I think of these things."

You may well do so. But what do these men know of the "joy in God," to which you refer? "To you, therefore, that believe He is precious." Do these men believe in anything but themselves and their creations?

Letter No. 27.

"I wish I had the ability to put my thought into intelligible language. I would tell you what I think of a man who will go into the ministry to preach the Gospel and will say we don't believe in the divinity or in the resurrection of Christ."

"Now if Christ be not risen from the dead, then is our preaching vain and your faith is vain."

If these men were out of their pulpits and seeking to do business, they would find few customers in the ranks of honest men that would deal with them.

Letter No. 28.

I thank you for your too kind and appreciative letter. I am delighted at your measure of the attack made upon the Bible. You say:—

"The more I read of the higher critics, the more I feel convinced that our Bible, from Genesis to Revelation, is the inspired Word of the living God."

But I grieve to read:—

"It is a danger which cannot be expressed, to find students coming up from Toronto to take charge of missions here during summer whose conversation proves that they are being well trained in the higher criticism."

Could you not give me further information as to the colleges whence they come. If you can, please oblige me in this.

Letter No. 29.

I very deeply sympathize with you, and thank you very much for your kind words. It is terrible to contemplate the cause given to the enemies of our church to rejoice in the inroads being made by Satan. You continue:—

“Believe me that there are many of our ministers (of course, old-fashioned) who thoroughly agree with you, and are holding fast unto and faithfully proclaiming the ‘faith once delivered to the saints.’” Many of these, with myself, are sorely perplexed what is best to do. I am afraid we will need a division rather than a union, i.e., a separation of those in the ministry and laity holding to the inspiration and integrity of the Scriptures and the old-time orthodox teaching, from those who pursue the “Crum-Ea-Work-Jack-Me” method. Go on in your good work, and the Lord give you power and wisdom suited to the great occasion. I freely say I consider the present situation the greatest crisis in the history of the church. I am greatly troubled in the matter, and my difficulty lies in this: I cannot endorse such teaching and yet such teaching seems lately in the most public way to have been endorsed and entrenched through the compromise document, in the highest authoritative teaching of the church, its training school for ministers. Unless this position is repudiated and reversed by the next General Conference, my perplexity will be increased. I have no fear for the Scriptures, and no fear for sound doctrine, but I do fear that many will be deluded and lost, and I fear that many of our ministers and laymen will incur the Divine displeasure and make shipwreck

of faith many by being unsettled in their faith, and perhaps more by being afraid to avow their convictions lest they be termed illiberal and unlearned."

Letter No. 30.

You ask me if I "do not think it a dishonest thing for men under the pretence of teaching merely the literature of the Bible, and obtaining the position of professor for this purpose, to use this opportunity for spreading abroad the poison of, and filling the minds of the students with, all the sceptical and higher critical views they can lay their hands on, and why, on this being known, such dishonest men are not dismissed. You ask me also if any of the lectures of the kind objected to have been published, and if a list of the text-books they recommend to their students has been published." You can scarcely think that there can be but the one answer to your first enquiry. It is most distressing to find in college halls a much lower standard of morals than in the ordinary business world, but so it happens to be. Such action simply would not be tolerated in the ordinary office, and the services of such a servant would be dispensed with. Why dismissal does not ensue is not known to me. Wily men may mislead their employers by vague and subtle answers which may be accepted by men only too willing not to disturb, and who are not skilled in or capable of judging of the matters raised. I have not seen any of the lectures to which you refer. If they did not contain obnoxious matters, of course, they would be produced. Their suppression would tend to the conclusion that they contain matter that there is

good reason for concealing. I have never seen a list of the text-books referred to. This also would be a good test of views and teaching. In some of the colleges in the United States the authorities, refusing to act, it was found necessary to appeal to the public, and dismissal followed this action. It may be necessary to agitate in the Dominion to obtain like results. This involves the three questions: (1) Should there be theological or religious education given? (2) Should it be of the kind given? (3) Who is to decide the nature of the teaching which it is now admitted and demonstrated is given and accepted.

Letter No. 31.

You say it would be helpful to you if I "gave some concrete examples of the objections which are taken to the much-boasted scientific-historic method of the higher critics. I only want to trouble you for one or two that will show plainly why these are to be disregarded." I gladly comply with your request, and trust that I can demonstrate that this vaunted knowledge of the professor is simply deplorable ignorance, which he uses to mislead. He considers that the little cabbage leaf on which he dwells is the world, and that what he does not see there, does not exist. If he finds a conclusion differing from the one at which he has arrived, it must be wrong. If something is stated to exist which he has not seen, there must be some mistake. If anything is once found, it must be the general and universal rule. Although he may have only one out of many items necessary to a true conclusion, yet what he arrives at on such insufficient data must be accepted, especially if the Bible says otherwise.

Mr. Cyce puts this very clearly and very well:—

“The scepticism of the critic has been proved to have been but the measure of his own ignorance the want of evidence to have been merely his own ignorance of it! The spade of the excavator in Crete has effected more in three or four years than the labors and canons of the “critic” in half a century. The whole fabric he had raised has gone down like a house of card, and with it the theories of development of which he felt so confident.”

I cannot help adding what appears to me to be a most convincing statement of the learned Canon Liddon in reference to the critical theory of the origin of the Pentateuch:—

“How is such a supposition reconcileable with the authority of Him who has so solemnly commended to us the books of Moses and whom Christians believe to be too wise to be himself deceived, and too good to deceive His creatures”!

Thank you, Canon Liddon,

Now take the simple case for which you ask.

The Hittites.

In 2nd Kings, 7: 6, we are told that “the Lord made the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host: and they said one to another, Lo, the King of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us.”

Now, over fifty years ago a “distinguished scholar,” with his unsanctified microscope in one hand and his profane goose-quill in the other, began a skirmish with the Word of God as contained in this verse. The

position of these Knight Errants resembles much that of the Irish boy, who was instructed by his father, on his first visit to Donnybrook fair, that the rule of the fair was, when the fun began, to whack with his shilelah every head he could touch, not minding whose it was or what happened from the blow. And so the higher critic, when he sees a verse not just in the form that he would have written it, is convinced that it must, of course, be wrong, and takes a whack at it, drawing on his imagination for the grounds of his attack. Here the quill of the goose takes an airy flight; it says: "Its unhistorical tone is too manifest to allow of our easy belief of it"! Not being in accordance with the preconceived notions of the proper "tone" as determined by the goose-quill, it must be "unhistorical." Second, no Hittite kings can have compared in power with the King of Judah, the real and near ally, who is not named at all"! The smart little boy on the street would ask the question "Who told you so?" "Say, mister, were you there?" Thirdly, and he added: "Nor is there a single mark of acquaintance with the contemporaneous history." What a grand thing to be omniscient! But within thirty years thereafter the discoveries made showed the Bible right, and that the critic had been trading with his ignorance on the credulity of his readers. The discoveries made, and as to which volumes have been written, prove conclusively that the Hittites were one of the powerful nations of those times, and the hair-splitting attacks made on this verse have been now abandoned. Such attacks on any other book in the world would be laughed out of court. Vehement

attacks were made on the book of Daniel because in one chapter he is called "the third ruler in the kingdom," and in another it is implied "he was next to the king." This the omniscient critic says could not be. If Daniel was next to the king, he must be the second, and not the third. But again one of the buried cities spoke and testified that two kings sat on the throne, and therefore that, although Daniel was third in the kingdom, he was indeed next to the king!

The innumerable mistakes of the critics arise from their position that, with very imperfect knowledge, they act as if all the facts were possessed by them and jump at conclusions which from year to year are exploded, as further information is obtained.

I have only time in this paper to add one more illustration. You know how these men have compassed heaven and earth in the endeavor to show the Pentateuch was written five or six hundred years after its true date. They feed the date tree. Well, in a Dictionary of the Bible which is much spoken of, published this year by Dr. James Hastings, under the heading of "Assyria and Babylonia," over eleven pages are found dealing with these countries, and elaborate tables of dates are presented to the reader. But before the printer could get the book out, such changes have taken place in this chronology by subsequent discoveries, that it is necessary to place this ignominious note at the end of the volume:—

"Since the article 'Assyria and Babylonia' was put into print the appearance of Mr. L. W. King's 'Chronicles Concerning Early Babylonian Kings,' and H. V. Hilprecht's 'Chronological Tablets from the

Temple Library of Nippur,' have made public a considerable amount of additional information as to early Babylonian and Assyrian history. A new set of synchronisms is established, and new rulers are restored, while the chronology is considerably affected."

Letter No. 32.

You say, "Send me fifty copies of pamphlet No. 5 for distribution, and also copies of the earlier ones." I will gladly do so. If you send me the names of persons who take an interest in the matter, I will be pleased to put them on our list, and send them from time to time whatever may be published.

Letter No. 33.

You ask me, "How far have the Presbyterian Colleges gone on the 'down grade' course?" I think they pretty well lead. Even Princeton, that was thought to be a citadel of the truth, has gone far astray. The wanderings of Queen's have been known for years. The names of McFadyen, Eakins, Davidson and McCurdy show what must be going on in Knox College, as they are on its Board, and teach in the Toronto University.

You will find in pamphlet No. 2, "The Orthodox Pupil vs. the Unorthodox Teacher," statements taken from a lecture delivered by Dr. Jackson, lately made a professor in Victoria College. As to this lecture Dr. Eakins says:—

"I was very much surprised at the criticism of Mr. Jackson, and at the storm that has been raised. I heard Dr. Jackson's address at the Y. M. C. A. I was under the impression that a great many people accepted

the views he expressed, and I believe that most of the younger people do think that way, and are ready for the new view of the Bible."

I ask your special attention to the fact that in this statement this professor in Toronto University, and member of the Board of Knox, believes that many "are ready for the 'new view' of the Bible." These teachers have been walking very softly, but sowing the tares very surely, until they appear quite safe of their ground. The earlier portion of this paper shows what "the new view" of the Bible really is. How remarkable is the rapidity of the drift and the perils of the voyage when the unfortunate professor cuts adrift from the one safe anchor ground, the impregnable rock.

I have referred you to the second pamphlet, and therefore need not go further into the details of the teaching of Professor Eakins than to call your attention to the fact that his false teaching proceeds on the lines that have now become stereotyped. The creature rises up in judgment against his Creator, and says:—

(1) Insurmountable difficulties in Genesis; therefore hold God in error and the Professor right, and take my story.

(2) Where the Bible clashes with man's conclusions, reject God and accept man.

(3) When man's guesses at science and history conflict with the eternal truths of God, accept the former and reject the latter.

(4) The real beginning of the earth, or of man, or of civilization, as given by God, does not accord with the Professor's view, and therefore accept the con-

clusion of the finite and reject the statement of the Infinite.

(5) God's statement of the temptation in the Garden of Eden does not appear to me to be likely, and I therefore reject it.

(6) To me it is so improbable that God would give a true record that I teach that it should not be believed, but should be considered as "picturesque" matter to be laughed at.

(7) I treat the deluge in the same way.

(8) I do this, notwithstanding that in thus discrediting the Old Testament, I must discredit the New, and notably the statements and teachings of the Lord and Paul.

(9) Notwithstanding the fact that "as many men, so many minds," whenever a difficulty arises, solve it by the application of your "common sense," no matter what may then become of the Word of God.

And it is on this twaddle that the Christian is asked to give up the Word of Life and accept "the new view."

There is no alternative. The Bible is either the Word of God, as so accepted for nigh 2,000 years, or a book of blunders. Do not let us have any mistake here. The words of Christ are awarded no more deference than the other language of the book. We must be content with a non-miraculous New as well as Old Testament. The supernatural must be eliminated, to be replaced by rationalism and evolution. Teacher, scholar, churchmen and churchwomen are by the Professor relegated to the fool's paradise of the Professor.

Dr. John E. McFadyen, of Knox College, above referred to, furnishes with great force, in his book, "Old Testament Criticism and the Christian Church," examples of the result of the higher criticism. Let me give you some examples.

"A distinguished preacher, who has had long and ample opportunity for observation and who has himself borne a conspicuous part in the conflict, expresses it as his deliberate conviction that there is being forced 'upon the British churches the gravest issue that any of them has had to face in living memory.' Few men who have been following even remotely the most recent developments of Biblical study would deny that those earnest words contain a large measure of truth."

P. 2. "Hundreds of men, we are told, have been made infidels by criticism. Ministers who have much to do with working men tell us that 'the lowered views of Scripture, and of its truthfulness, reliability and divine authority, that have become prevalent, are undermining the faith of many, multiplying sceptics every day, and rendering appeals to Scripture as the Word of the Lord less powerful and quickening than they were wont to be.'"

This is a terrible indictment for any man to make against higher criticism, and becomes the more deplorable when he himself remains, notwithstanding his testimony against it, a higher critic.

He quotes from the Rev. J. J. Lias, that—

"Among the deplorable results of criticism the laity were being estranged from the church."

Referring to the volume styled "Is Christ Infallible

and the Bible True?" he gives the following statement of Dr. Theodore Cuyler:—

"I am happy to say that in my early ministry the preachers of God's Word were not hamstrung by any doubt of the Divine inspiration or infallibility of the Book that lay before them on their pulpits. The questions, 'Have we got any Bible?' and 'If any Bible, how much?' had not been hatched."

P. 4. "Criticism seems to make the Old Testament alike inaccessible and unintelligible to the pastors and their flocks."

P. 5. "As competent an authority as Mr. C. G. Montefiore believes that the movement must issue either in Christian Unitarianism or in Jewish reform."

"Canon Girdlestone maintains that mission work at home and abroad would be paralyzed if the new criticism were allowed to have free course among us."

P. 9. "More important, however, is the charge that the credibility of the Bible is at stake."

"The Pentateuch in particular has suffered most severely, and has to be surrendered, as a historical authority, almost in its entirety."

"Even those who would repudiate the strong language of a certain conservative scholar that the books are, on this view, 'a conscious and painstaking forgery.'" Gangrened with fraud, yet have an uneasy feeling that this attitude to the Bible is not quite compatible with a real deference to its authority."

"One of the features regarded as most painful and surprising in the attitude of the critics to Old Testament questions is their apparent indifference to the explicit language of the New Testament."

P. 11. "Professor Clemen, one of the ablest New Testament scholars in Germany, roundly says that Paul's interpretation of the Old Testament has in certain of its applications been given up. But the most distressing surprise of all is the discovery that the words of Christ seem to meet with no more deference from the critics than the other words of the New Testament. The authority and finality which they deny to the New Testament in general they deny to him in particular. Now, to most minds this is intolerable."

"The fundamental objection to the newer criticism, however, it is argued, is that it seems to ignore where it does not deny, the supernatural. Its watchword is evolution, and it has no place for miracle."

P. 12. "The new criticism is found to be one with the old rationalism, and it is felt that it is only a question of time till the supernatural in the New Testament, even in the person of Christ, will be as readily denied as the supernatural in the Old has been. A non-miraculous Old Testament history will issue in a non-miraculous Jesus, and then where are we?"

P. 13. "As a speaker bluntly said at a recent meeting in Glasgow, 'it is impossible to believe at the same time that the Bible is a book of blunders, and in any reasonable sense the Word of God.'"

"Meantime, what is the preacher to do? His task is unspeakably hard; his text-book is the Bible, the very book which is treated in so cavalier a fashion, and whose plainest statements are so coolly traversed by the men who are giving their lives to the study of it. Is it any wonder that . . . some are disposed to wash

their hands of the criticism which presumptuously challenges the statements of a book that has been a lamp to the centuries and has won the reverence of millions."

P. 20. "Other charges of a more serious nature are urged. It is pointed out that criticism often assumes a flippant and irreverent tone; that it has no sense of the dignity of the great themes on which it lays unholy hands; that it does not even know its own mind—witness the notorious discrepancies among the critics themselves."

P. 21. "So that one is hardly surprised at Talmage's demand that 'the critics of the Bible go clear over, where they belong, to the devil's side.'"

The Confusions of Criticism.

P. 48. 'Of the many things which have tended to bring higher criticism into disrepute, not the least important has been the alleged existence of extraordinary differences in the results at which they, i.e., the critics, arrive whilst starting from and building on the same critical principles. Kennedy complains that there is not the same unanimity, continuity, and ascertained progress in Old Testament studies that there is in the natural sciences.'

P. 49. "There is little harmony among the critics as to the dates of the three leading documents."

P. 60. "These divergences, to which attention has thus been called, do not by any means exhaust the actual divergences prevailing among the critics; nor are they perhaps even the most serious."

"One lays much stress upon tradition; another less, perhaps none. One believes Abraham to be an histori-

cal character; another asserts that such a belief argues lack of literary appreciation. One believes in the supernatural; another doubts or ignores it, etc. It may be frankly confessed that these differences are bewildering enough, and that they do not create a prima facie probability for the validity of critical methods."

"One of the most recent commentators of Jeremiah criticizes another for being capricious and fanciful."

"A recent commentator on Chronicles is taken to task for his unnecessary emendations of the text."

P. 70. "The errors and extravagances of criticism will be corrected in time by a criticism that is more alert and penetrating. Theories whose inadequacy can be proved will be modified or rejected, and the fittest will survive."

"P. 197. "Referring to a statement of Dr. McCurdy's that "There is really no Biblical tradition to the effect that David was a Psalm writer, the titles to the Psalms being unauthentic."

A reviewer remarks: "We do not know what he calls the New Testament, or what he would say of Christ and the Apostles, who repeatedly affirmed that some of the Psalms are written by David and based their argument upon the fact of His authorship."

How horrible to think that one of the higher critics, still pursuing his criticisms, should present the immeasurable evil that is wrought among all, young and old, by their work. In how many forms do they raise the devil of doubt? They can easily raise it. But how few of those in whom it is raised will they bring back to a confidence in God's Word?

It has been urged that the attacks made on the first eleven chapters of Genesis and other portions of the Old Testament by the higher critics do not interfere with the essentials of Christianity, but it has been well answered that "the essence of Christianity is Christ, and any criticism which attacks Him attacks the very citadel of Christianity, and as the higher critics are attacking the books of the Old Testament, to the truth of which our blessed Lord testified, they are opposing the very centre of our religion and our church. The infidel attacks on the Bible in France led to this sacred volume being tied to the tail of a donkey and dragged through the streets of Paris, which so soon flowed with the blood shed in the terrible reign of terror, that ensued as a judgment upon this unfortunate people. Looking at the aspect of matters in our own country to-day, it appears to me that the infidel attacks in our colleges upon the Word of God may shake the foundation of law and order, and bring upon us a reign of lawlessness and anarchy that will be terrible to our children. If this teaching be admitted as correct, we shall have to close our Bible Societies and Bible depots and cease the annual output of millions of copies of the Book, and have our missionary efforts all through the world paralyzed for want of that Word of the living God, which is the basis of all our Christian work. May God in His goodness avert this catastrophe in our land.

I had intended to have given some of the teachings of Dr. McFadyen from his own writings; but am

obliged to postpone these quotations to another paper, as the insertion would prolong unreasonably pamphlet No. 6, and I desire to call attention to the evidence furnished within the last two weeks of the truth of the statement whither the criticisms of the Bible inevitably lead.

“Boldly taking a position on advanced ground, Professor Clyde Weber Votaw, of the divinity school of the University of Chicago this afternoon said: ‘The Holy Bible is not a fit subject for the children of to-day to study.’ His audience gasped in amazement. But he was only preparing them by this statement for even more revolutionary statements to come. He exemplified in his lecture the modern school of theology. He disregarded the old teachings that have been handed down from age to age. He called the story of the creation as a myth. He tabooed the Catechism, and he said the day of judgment is coming when the people of the world will have to make their choice between the old-time religion and modern ethics.

Not Twentieth Century Bible.

“‘The Bible is not connected with the twentieth century life,’ said the Professor, ‘and we should not be a first century people.’ ‘We should make our own Christianity for our own age,’ was another of his statements that caused a flutter not altogether of approbation among his hearers.

“Professor Votaw’s subject was ‘Ethics and the Sunday School.’ ‘Boys who go to Sunday school should not be allowed to study the Bible until they are ready to go to college,’ he said, in opening his remarks. ‘Until they are old enough to go to college they are not

able to understand the Bible. Theological students as a rule, and many ministers in the pulpit, do not understand the Bible. Certainly Sunday school teachers as a rule do not understand it. If they do not understand the book, they cannot properly teach it. But even if they did understand the Bible and were qualified to teach it properly, the Bible is not a fit subject for children. It was written by grown-up people for grown-up people. We do not want our children to think the way the ancient Hebrews did about creation and other miracles.' "

Note the outrageous boldness of the statements of this professor of divinity in this Baptist College. Disregard the old teaching; make a new Christianity; refuse the Bible to the children until they get within the control of the professors.

The other was delivered late in July to the Harvard summer school, by Dr. Elliot, President Emeritus of that institution, who urged the "new religion," "a fluent thing," to changed from century to century. "No atoning sacrifice;" make your own God out of your own experience or imaginings. Surely this is religion run mad and ever moving. Let us see:—

"The general impression you have received from this course must surely be that religion as personified is not a fixed, but a fluent thing. It is, therefore, wholly natural and to be expected that the religious conceptions prevalent among people should change from century to century. Now, the nineteenth century immeasurably surpasses all preceding centuries in the increase of knowledge, the spread of scientific enquiry, and the passion for truth-seeking. Hence the change

in the relation of the church to the man in this century is more extensive than ever before in the history of the world.

New Religion is Defined.

"I shall attempt to state without reserve very simply and without technicalities:

"First what the new religion will not be.

"Secondly, what it may be reasonably expected to be."

The decline of respect for authority, Dr. Elliot said, was evident to-day in government, in education, in the church, in business, and in the feminine. This, he said, would be one of the characteristics of the new religion.

"Secondly, it is hardly necessary to say that in the new religion there will be no personifications of primitive forces such as earthquakes, frost and light. There will be no deification of remarkable human beings, or worship of ancestors or rules.

"Again, the new religion will not be propitiatory, sacrificial or expiatory. In inferior society the supernatural powers were the root of the religion. Not only the doctrines, but the principles of the Christian church are full of expiatory sacrifices—mostly vicarious.

"Having thus considered what the new religion will not be, let us now consider what its positive elements will be.

"The new thought of God will be the most characteristic element in the new religion. The multiplication to anybody of all the noblest, tenderest and highest qualities which man has ever seen or imagined

in a human being must be the new religion. In this sense every man makes his own God, and from it, barbarous or civilized, happy or unhappy, improving or degenerating, forms his own God out of his own experience and imaginings.

"If now man discovers God through self-consciousness, or in other words, if it is the human soul at its best through which God is revealed, and the race has come to the knowledge of God through knowledge of itself the best knowledge of God comes from the knowledge of the best races.

"The new religion offers indefinite scope or range for progress and development. It is bound to no dogma, creed or book. It will have its communions with God and the spirits of the departed.

"Since it is certain that men are gaining more and more freedom in thought, speech and action, civilized society might as well realize that the uniting men in one religion is impossible through any dogma, creed, ceremony or ritual. All these are divisive, not unitive. The new religion will prove a unifying influence and a strong enforcement of democracy. Whether it will prove effective to train men for good and restrain them from doing evil, experience alone can answer."

Again, no God, no Christ, no creed, no church; humanity let loose from all ties and restraint to slide down through sensuality and earthliness into that pit of degradation which ever proves that evolution always leads down and never up. Let us not sleep. Our Bible, with its heaven-leading truths, is worth a life-and-death struggle. Let us make it.

Faithfully yours,

1st August, 1909.

S. H. BLAKE.





*Copies of this Pamphlet, and others of the Series can be
obtained from L. S. Haynes, 502 Yonge St.,
Toronto, Canada*